WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.—NO. 16.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, APRIL 19, 1825. [NO. 42.

QUALIFICATIONS AND DUTIES OF FEMALES.

The following interesting extracts are taken from the fore part of a Sermon of Doct. Spring, recently preached before the New-York Missionary Society, and published by F. & R. Lockwood, 154, Broadway, New-York.

"If there is a qualification in which a female ought to excel, it is a thorough and practical acquaintance with the arts and duties of domestic life. She may be ignorant of the other branches of human knowledge, and deficient in more refined attainments with comparative impunity, but no embellishments can supply her deficiency in these. These constitute her peculiar and appropriate employment, and so far from being beneath her regard, do they adorn and beautify the most distinguished of her sex.

"The sentiment may not exactly accord with the notions of the present age, but it is one that ought to be inscribed on the heart of every female, that industry and economy are her true glory. There is no apology for a slothful woman. A slothful woman is more fit for a domestic drudge, or the slave of an eastern despot, than for the elevated station which freedom, civilization, and Christianity have assigned her. A woman who is occupied in little else than receiving the courtesies of the other sex, and having every want supplied by obsequious attendants, if she does not become torpid by inaction, is almost always the victim of morbid sensibility, which, while it can weep over the ideal scenes of a novel or tragedy, has no interest in the affecting realities of human life, and passes through the world without communicating happiness or acquiring respectability. Few appreciate the obligations, cares, and labours of an industrious female; and few, I fear, are sensible of the perpetual self-denial which she is called to exercise in the performance of her laborious and reiterated duties. Her eye must be every where in her own proper sphere; her authority every where in her own retired dominion; her hand upon every spring in all the departments of domestic labour. And a cheerful submission to this incessant watchfulness and care, constitutes one of the prominent excellencies of her character. A female that has been induced to believe that she was made for nothing but to be beloved and admired, and who is never pleased but by the alternations of idleness and dissipation, has never learned to estimate her true worth and excellence, and is a stranger to the high destination of woman.

"A WELL-CULTIVATED MIND also forms an essential ingredient in female excellence.

"There are those who so far depreciate the intellectual worth of females, as to believe that all that is important in female education, is limited by a thorough acquaintance with domestic philosophy; and that to furnish our daughters with any accomplishments beyond this, and particularly to instruct them in any of the branches of solid learning and science, is a superfluity that ill befits their condition and employment.

"But how contracted are such views, and how far do they fall short of qualifying females for some of the more useful and important duties of their sex! Mind is a glorious endowment; and there is no reason why the mind of a female should not be cultivated with unwearied assiduity. Particularly to a female of keen perception, intuitive judgment, vivid fancy, and ready and retentive memory, every facility of developing and improving her intellectual faculties, which her means and condition in life can furnish should be afforded.

"But while we advert to her intellectual cultivation, let us not lightly pass over the peculiar advantage of a thorough acquaintance with *moral science*. Here, every female should be at home. Last of all, should the science of God, and salvation, and immortality, be hidden from her eyes; —last of all, should she be a stranger to the principles and obligations which ought to govern her thoughts, her affections, and her conduct, every hour and moment of her existence. How humiliating, if it were only in an intellectual view, that she should be ignorant of the topics, and wonderful themes of contemplation, and powerful persuasives of enterprise, and unrivalled exhibitions of classical beauty and elegance, and matchless examples of purity of thought, with which the great text-book of moral science, the BIBLE, is so richly fraught! There, is revealed what nothing else has disclosed, and what none but God knew. From one page of this wonderful volume, a female may gain more knowledge of the great end of their being, and of what is useful and necessary to be known, than philosophy could acquire by the patience and toil of centuries. There, too, is developed the great system of truth, which philosophers and sages have sought in vain,—every where inculcating the most excellent maxims of wisdom,—every where embodying counsels more paternal, admonitions more alarming, consolations more precious, expostulations more touching, than all the schemes of human instruction; and every where recounting events and transactions, that cannnot be communicated without the deepest interest and delight. The wonders of the Bible have interested and amazed the strongest intellects in creation. And if a female would be interested in subjects that can expand, and captivate, and transform her mind,—that can crucify her affections to the pursuits and enjoyments of the world; then must her heart be endeared to the excellencies of the Bible.

"All these courses of study will strengthen and cultivate her intellectual powers, and fit her for usefulness. And if she be pious, how is her character invested with additional power, when it can put in requisition the force and furniture of a well-disciplined and richly cultivated mind. The greater variety of intellectual accomplishments she possesses, the more respectable will she become, and the more influence will she exert in any sphere she is destined to occupy.

"I may remark further, that NEATNESS AND TASTE are peculiarly ornamental to the female character.

"Whatever a misinformed piety may judge, true piety, well-informed, is the nurse of every personal and social virtue. Religion has not unfrequently lost her pure and benignant influence, by needlessly arraying herself against all those personal accomplishments, which, though not the first, constitute one of the appropriate and important duties of the female sex. You may discover a neatness and taste in the very *mind* of a praiseworthy woman, be her condition in life ever so humble. You shall see them inwoven with her thoughts, expressions, and conduct, and giving a cast to every thing she is, and every thing she does. Her *manners* will partake largely of these excellent qualities, and in every respect be the emanation of a neat and polished mind, and a well cultivated and benevolent heart. Equally removed from that affectation of softness, which is disgustful and nauseous, and that intrepidity, which sets at defiance the maxims of ordinary discretion, they will be modest, pleasing, and dignified, and the natural and unstudied expression of that cautious delicacy, which is the best guardian of female reputation. Her *dress* should obviously accord with the same mental cultivation and refinement. A Christian woman ought to be distinguishable by her simplicity, her neatness, her economy, her healthful and becoming attire, but never by her stiffness and precision. Nor does the gospel proscribe all ornament in the article of clothing. It does, indeed, prohibit that profusion of ornament, which consists in a studied display of personal decorations and costly array. But no where does it interdict that decent regard to external appearance, which gives respectability to the female character. A woman without respectability is without influence; and without influence, she is without the power of doing good. Nor do I hesitate to say, that it is no part of the religion of the gospel for a female to be very scrupulous in avoiding the common modes of apparel. I believe there is much more anxiety, and much more attention to dress, and much more sin in studiously avoiding them, than in naturally falling in with them. Fashions, which characteize a gay and worldly circle, a Christian woman will avoid. But how ridiculous would she appear, to disregard the spirit of the age, and cleave to the habiliment of her ancestors, while the prevalent modes of dress among persons of her own class, are not inconsistent with modesty and decorum. And let it not be forgotten, that there is no intrinsic evil in mere dress of any kind. So long as the heart is not corrupted, nor the best interests of men injured by the garments we wear, they are of little account in the sight of God.

"An Indian may be as vain of her blanket, and a Quaker of her bonnet and cap, as a coxcomb is of the newest fashion, or a courtier of his splendid retinue. And what would become of the interests of society, if you proscribe all the ornaments and conveniences of dress?

"I should be loath to have these suggestions misunderstood or perverted. I plead not for excess and profusion in apparel. Extravagance and finery in dress I would censure and condemn. A fop, or a belle, I would hold in steady contempt. All attention to personal appearance which excludes higher and more important objects from the mind, is inconsistent with a pure religion. Against the splendour, gaiety, and fickleness of fashions, the pure and unassuming influence of Christian piety is natively arrayed. And vanity, splendour, and extravagance in clothing, are the result of a vitiated taste, and never become the person half so well as a beautiful simplicity and neatness.

"Of all others, PERSONAL PIETY forms the distinguished excellence of the female character.

"'Favour is deceitful, and beauty is vain; but the woman that *feareth the Lord*, she shall be praised." The virtues to which we have already alluded, are the glory of a woman, but piety constitutes the crown of her glory. I speak not of that piety which exists only in name, but of that which has its seat in the heart; which subdues the natural alienation of the mind to God and holiness; which transforms and new creates the soul; and which concentrates its faculties, and concentrates them for ever upon the living God as its portion. Religion in woman, as well as in man, is not only 'of the operation of God,' but the result of reflection, comparison, and choice, and consists in a cheerful and happy renunciation of all the heart holds dear, for Jesus Christ, and of every opposing interest, for his kingdom and glory. And this is her distinguished excellence. Let the fear of God, and the love of Jesus Christ control her domestic virtues; let the humility, patience, faith, hope, charity and resignation of the gospel, become interwoven with her personal accomplishments, and sweeten and govern her conduct; and how lovely is a woman.

"Behold religion not only combined with all the peculiar excellencies of her sex, but gradually exterminating all her peculiar faults and foibles—subjugating her spirit of unworthy curiosity—eradicating her spirit of envy and detraction—softening her spirit of fretfulness and complaint—and elevating to things unseen, her worldly mind; and how inestimable is such a woman! How infinitely superior are her charms to all the fascinations of beauty, all the splendour of external accomplishment, and all 'the delirious joys of giddy dissipation!' How invaluable does such a woman appear, adorned and dignified, not only by all that earth can give, but decked in the robes of that piety and loveliness, which earth can neither give nor take away."

From the Christian Mirror.

THE ROMAN CATHOLIC CHURCH.

The state of the Roman Catholic Church is an interesting subject. It embraces an immense population, perhaps three times the amount of the whole Protestant population of Europe and America. What are the religious prospects of this vast body of men? It cannot be doubted that there is much infidelity in this church; even Pope Leo X. was supposed to be an infidel. France once overflowed with infidelity; and probably infidelity still abounds there, though the Catholic religion is generally avowed. The great powers of Europe will maintain this religion, because it agrees precisely with the political system they so earnestly uphold—but we may rejoice that this circumstance will only serve to detach the multitudes, who are eager for more liberal constitutions from the Catholic church. But it is not too much to hope that Catholic clergymen may become, as once in Germany and England, the preachers of a pure evangelical system. Whatever means may be employed, the time is approaching, when the man of sin shall be destroyed by the brightness of the Saviour's coming.

The great means at present in our power is the distribution of the sacred scriptures. It appears that the word of God may without obstruction be circulated in many parts of the Catholic Church. In looking over a few popish books, I have been struck with the sufficiency of the Scriptures for the conviction of the papist.

Their sufficiency arises both from the truths and errors held by the Catholic Church.

There are some truths held in this church which may make the Bible acceptable, and may lead to a just understanding of it.

The extracts, confirming the positions taken here, are made from good authority, a catechism for the Diocess of Quebec by the Bishop, John de la Croix de saint Valier, printed at Paris (France) 1702.

"The Holy Trinity, considering the fall of the first man, who, from a state of grace, had fallen into a state of sin, had compassion on him, and would shew mercy to him."

"Touched with compassion, and resolved to save men rather than angels, it tho't of the means of restoring him to favor and of satisfying for his sin."

"Among all means it chose that of the incarnation, and determined that a divine person should become flesh to save man."

"The first motive which the Holy Trinity had in appointing the incarnation, was the amplification of its glory, and the manifestation of its divine perfections, as its goodness, power, love, &c."

"The second motive was the salvation and redemption of man, who, not being able to satisfy divine justice, ought to have a restorer of infinite merit, and the Holy Trinity appointed that he should be God."

The foregoing extracts are from a work entitled,—"An abridgement of the life of Christ;" the remainder are from the Catechism.

"Are there then three Gods?

No, for though there are three distinct persons, they make but one God.

Why do they make but one God?

Because they are but one divinity.

Which is the greatest, the wisest, and the mightiest of the three?

They are equally wise, equally mighty, and equally great."

The Catechism teaches the fall, the corruption of the whole human race, the imputation of Adam's sin, the Atonement, spiritual influence, and the eternity of hell torments.

There is to be found only here and there a scriptural truth clearly stated; but there is a prodigious mass of folly and falsehood.

I notice a most flagrant misrepresentation.

"What did Christ say we must do?

Believe on him and do penance."

To *do penance* is a widely different thing from *repenting*.

I transcribe part of the Lesson concerning the Eucharist.

"What is the sacrament of the Eucharist?

It is a sacrament which contains really and in truth, the body, the blood, the soul and the divinity of our Lord Jesus Christ, concealed under the forms and appearances of bread and wine.

What does one receive when he communes?

He receives the body, the blood, the soul and the divinity of our Lord, under the forms or appearances of bread and wine.

With these forms and appearances of the bread, is there also the substance of the bread?

No, it is changed into the body of our Lord by the sacramental words."

An extract or two from the prayers at the end of the catechism, will close this painful exhibition of the abominations of popery.

"I confess to God almighty, to the Holy "Mary, ever a virgin, to the happy archan"gel Michael, to the happy John Baptist, to "the holy Apostles Peter and Paul, and to "all the saints, because I have sinned too "much in thought, word and deed."

Prayer is then addressed to Mary and the others "to pray for me to the Lord our God."

Another prayer is as follows:

"Holy Mary, mother of grace, mother of "mercy, make me feel the effects of the "power thou hast received with thy Son, "during all my life, and particularly in the "hour of death, that I may depart under thy "holy and amiable protection.

"O glorious holy Joseph, husband of Ma"ry, Father and Guardian of Jesus, obtain "for me the favour, that, as thou hast had "the happiness of dying in the arms of Je"sus and Mary, we may have also the joy "of dying in the arms of Jesus.

"Angel of God, who hast been commis"sioned to guide me, cause by thy charita"ble cares that I offend not the good God "during this night."

I hardly dare transcribe such impieties. But the exhibition of them may excite compassion for millions sunk in superstition: it may dispose the heart to give freely to the bible cause—a cause which will overthrow these blasphemies.

It may be thought that popery has improved in the course of 100 years; but it has not. We see the same character now in the papal bull against Bible Societies; in the abolition of the schools in Milan by the Austrians; in the opposition made in Ireland by the priests in the religious instruction of children; in the ridiculous ceremonies which the zeal of the Bourbons has caused in France; and in many facts of this description. Falsehood and blasphemy are woven through the whole system of popery. It cannot endure the light. Let the Bible be widely circulated, then, where this system prevails, and it will produce mighty results. In the South American continent, is a field as wide as pious ambition can desire for this purpose; and if the American Bible Society had funds as ample as the British and Foreign Bible Society, it might wisely exhaust all its efforts here. C. C.

From the Christian Mirror.

SECRET PRAYER.

It must be conceded that this duty demands *time*. Let one remark the devotion of Jesus Christ, or of some of his most eminent servants; let him review the directions about prayer, in the scriptures, and he will see that a considerable time ought to be appropriated to this object. Dr. Doddridge, if I recollect right, assigned half an hour at morning, and half an hour at night for secret devotions. No one however would venture to determine any fixed time for all characters and all seasons. But when the variety of duties to be performed in secret is recollected—the consideration of the life—the examination of the heart—the study of scripture—the contemplation of probable temptations—the recollection of all the subjects of prayer—the acknowledgment of mercies—the confession of sins—the supplication for blessings—then a half hour will appear a short time for secret devotions.

If there is no *time* specially allotted to secret prayer, it is highly improbable that the duty will be performed with constancy. No particular moment brings with it a recollection of the duty, and it will be entirely forgotten. There will then be no fixed arrangement, assigning a time for every thing that is to be done, and thus separating some certain part exclusively to devotional exercises. If there is no such allotment of time, there will be no leisure hour for the closet, and the idlest life may be too busy to allow a few undisturbed moments for prayer.

If there is no *place* allotted for secret prayer, many a day will go by without any place being found. It will not be denied, that the believer must be free from interruption for earnest and successful prayer. In such circumstances Jacob wrestled with God and prevailed; in such circumstances our Lord poured out his supplications. O what sacred fervour does the believer sometimes enjoy, in some undisturbed seasons of prayer—his words cannot utter the feelings of his heart—he prays with groanings unutterable, coming from a soul that has too much wonder and joy, and too vehement desires to be expressed.

I conceive that the highest prosperity in religion demands of Christians more attention to accommodations for secret prayer. The professor who is superficial in secret religion, must be in general a very deficient Christian.

From the Connecticut Observer.

RECEPTION OF SOLICITORS.

MR. EDITOR,—I have been for years, interested in the benevolent objects which engage the hearts and hands of so many at the present day. I have cheerfully contributed of my substance, according to my ability, for various benevolent purposes—and whenever I did not think it my duty to give, either, because the object for which my mite was asked, was not, in my opinion, so deserving as others to which I wished to contribute—or because I had recently given all I could part with, cosistently with the claims of my family, my refusal has ever been couched in terms of civility, I trust, and of christian feeling. I have thought the man who solicited my assistance in a good work, was rather a friend to whom I owed gratitude, than an intruder who should be driven away with reproaches. It has been my lot too—either because I had somewhat fewer cares than many others—or because I expressed less reluctance—I would say it with humility—to undertake a service which all gladly throw off from themselves, to be often engaged, in solicitations for objects which almost every one owns to be good. And truly, Mr. Editor, I have sometimes been cut to the heart and almost disposed to complain of the hard road of "well doing," by the unkind insinuations, and unchristian remarks of some from whom I had expected "better things." I am not conscious of having given, in any case, just occasion for cold and uncivil treatment, in my solicitations. I have barely laid the object before them—say when I was asking assistance for the Sabbath School,—and after suggesting the principal motives, left it to the judgment of those I addressed, to decide on the propriety of giving or withholding. Now, Mr. Editor, is it generous to dismiss one who is doing—not for himself, or his own gratification—a work which certainly ought to be done—is it generous to dismiss one, who freely gives his time and strength and in addition to that, his money, with as much rudeness as a miser would rid himself of a clamorous beggar?—I can assure you, Sir, it demands more self-denial, and costs more wear and tear of feelings to engage in such a work, than in any other I ever attempted. If you can say any thing on the subject, which will remedy the evil I have mentioned—you will very much oblige A CONSTANT READER.

Fragments.

Every thinking man will look round him, when he reflects on his situation in this world; and will ask, "What will meet my case? What is it that I want? What will satisfy me? I look at the RICH—and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs! I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings! I see the rich fool summoned away, in the very moment when he was exulting in his hoards! If I look at the WISE—I see Solomon, with all his wisdom, acting like a fool; and I know, that if I possessed all his wisdom, were I left to myself, I should act as he did. I see Ahithophel, with all his policy, hanging himself for vexation! If I turn to men of PLEASURE—I see that the very sum of all pleasure is, that it is Satan's bed into which he casts his slaves! I see Esau selling his birthright for a mess of pottage! I see Solomon, after all his enjoyments, leaving his name a scandal to the church to the latest age! If I think of HONOUR—take a walk in Westminster Abbey—there is the end of all inquiry....There I walk among the mighty dead! There is the winding up of human glory! And what remains of the greatest man of my country?—A boasting epitaph! None of these, then, can satisfy me! I must meet death—I must meet judgment—I must meet God—I must meet eternity."

They that are professors only, and make shew of religion for sinister ends, are like Orpah; in times of affliction they will kiss their mother and begone; they will soon take leave of the church of God. But they that are true Christians are like Ruth; they will cleave to her, stay by her, live and die with her, and never depart from her.

Our hearts are like instruments of music well tuned; they will make no melody in the ear of God, unless they be gently touched by the finger of the Spirit.

A zealous soul without meekness, is like a ship in a storm, in danger of being wrecked. A meek soul without zeal, is like a ship in a calm, that moves not so fast to its harbour as it ought.

The sins of a good man are like weeds in a garden, which may hinder the growth of fruits and flowers, but (not permitted to get head) cannot kill them.

As it sometimes rains when the sun shines, so there may be joy in a saint's heart when there are tears in his eyes.

As Noah's dove could find no rest for the sole of her foot, so the Spirit of God finds no residence in the heart that is deluded in sin.

AN INFANT'S PRAYER.

Christian Parents should early direct the attention of their children to the true source of their wretchedness and danger—the sinful affections which lurk within them; and if favourable opportunities are sought, deep impressions may be made. A very young child, when angry, was asked by an affectionate Christian parent, if she was not unhappy. To this the child assented, and inquired what was the reason. She was told that a naughty disposition in her bosom made her unhappy. Impressed with the truth she asked if she could not tear it out of her bosom. The answer was no. Can't you tear it out papa? said the child. No my dear said the father, but your great Papa in heaven can remove it. When the child was put to bed, and her mother was supposed to have left her, but before she had actually withdrawn beyond the compass of her little voice, she heard a sigh and a petition from the infant with her hands pressed together, "Please great Papa in heaven take away the naughty out of my bosom."

HINT TO MANUFACTURERS AND TRADESMEN.

The late Mr. A. Clark, of Broughton, near Edinburgh, was in the practice previous to engaging a workman, to put this question directly to him; are you a *swearer* in common conversation? for if you are, you shall not work with me. I am determined to permit none in my shop to take the Sacred name in vain, before whose presence angels bow down and adore."

Let christian masters adopt the same line of conduct, and a great deal of swearing and other improper conversation in their shops would be effectually suppressed They would not suffer themselves to be insulted; why then should they suffer God to be insulted and blasphemed?

DEFECTIVE THEOLOGY.

A theology which depresses the standard, which overlooks the motives, which dilutes doctrines, softens the precepts, lowers the sanctions, and mutilates the scheme of christianity, which merges it in undefined generalities, which makes it consist in a system of morals that might be interwoven with almost any religion, (for there are few systems of religion which profess or teach immorality,) a theology which neither makes Jesus Christ the foundation nor the Holy Spirit the efficient agent, nor inward renovation a leading principle, nor humility a distinguished characteristic; which insists on a good heart, but demands not a *renewed* heart; which inserts virtues into the stock of the old nature—but insists not on the necessity of a changed nature, such a theory is not that which the costly apparatus of Christianity was designed to present to us; *but such a system is* SOCINIANISM.

Religious Intelligence.

From the Missionary Herald.

SANDWICH ISLANDS.

Hopeful indications of piety among the Chiefs, stated in a letter from the Rev. Asa Thurston, dated Kiruah, (Owhyhee) Nov. 4th, 1824.

"During seasons of public worship, one woman of considerable distinction, whose head is silvered with age, is ever seen sitting on the mat, leaning on the end of the foremost form, seemingly regardless of every thing but what falls from the lips of the speaker. We have had several interesting interviews with her.—Calling on us, one evening after meeting, and expressing with much feeling, her desires to know and worship God aright before going to the grave, Thomas taught her a short prayer, which she and her train repeated till fixed in their minds, and then returned home, repeating it as they passed along.

"Kaipiolani, Naihe, and their train, have several times come 16 miles from Kaawaroa to this place, for the sake of hearing the Gospel. Ever since missionaries arrived, Kaipiolani has constantly been situated near them; and for near two years, has listened to the words of eternal life in her own language. Now she is in a great measure separated from them, and the darkness which envelopes the people becomes visible. She importunately asks for a Christian teacher, and sits down to weep. In consequence of her being separated from the other chiefs, Krimokoo asked her, by letter, if she was not lonely. The purport of her reply was, "Lonely? no. If I am separated from my friends, here is God; and with him I have communion. Besides, on these shores, there are two gates of heaven, (alluding to the meeting house, and the one they are building at Kaawaroa) in consequence of which blessings will descend."

"Kamakau, an elderly chief, residing at the same place, appears in a still more interesting manner. He, too, with his wife and train, have several times come to this place on Saturday, that they might have an opportunity of enjoying the privileges of the sanctuary. The last time he came, he remained through the week, and over the Sabbath, that he might, from day to day, be favoured with instruction. On the morning of the last Sabbath, on hearing the second bell ring for meeting, he arose to go; but it was suddenly impressed on his mind with great force, "*Pray, pray*, before you go to the house of worship;" and he stopped short, kneeled down, and breathed out the following prayer: "O Jehovah, here we are going before thy presence, on this sacred day, with the common people; may we meet with the presence of thy Son Jesus Christ, in the house of prayer." He seemed much surprised, that these thoughts should spring up in his mind, just when they did, and desired to know what it meant. He expressed much satisfaction in the truths which he heard, and longed to become acquainted with the whole word of God. The last time he saw us, he appeared much animated. Every thing he uttered, the very expression of his countenance, conveyed feelings to the heart, which would warm the bosoms of angels. The morning of his return, he called on the governor, and being requested, readily engaged in prayer with him and his family. After walking to the beach with his people, and before stepping into his canoe, he kneeled down and offered up a short prayer to God for protection on his way home. "A great minister," says the governor, as he stood reflecting on the prayers and conversations of this man; and seeing him sail away, he added, "a great missionary." At his own place, he forbids his people working or bathing on the Sabbath, and regularly assembles them twice to pray and converse with them on religious subjects. This has been his practice for many months past. Of late he has extended his exertions, crossing the bay, and there meeting the people, and conducting religious services. He has received but little instruction from the missionaries; yet there are few natives on the islands who have more correct views on religious subjects. He seems to have been searching for truth as for hid treasure. I once heard him pray in his family, and was much surprised at the simplicity, fervency, and apparent sincerity, which were manifested, as well as with the correctness of religious sentiment which the prayer contained.

"Thomas has been labouring at this place, during the past year, doing good; but needing the aid and counsel of a missionary. He has suffered considerably for want of provisions, having, as he sometimes says, "been obliged to live upon the wind." But notwithstanding his privations, he has not forgotten his work, and is indeed a valuable assistant.

About 50, at this station, are attached to the school, and a desire for instruction is generally increasing.

"On this important, long neglected island, two standards of the cross are now erecting, and throughout its borders the Gospel trumpet has been blown. With my associates, I travelled and searched out the land. These eyes beheld the miseries of the people. Full 75,000 are sunk in all the pollution of sin, and groping their way through life, in all the darkness of nature. As we passed from place to place, we told within the cottage, beneath the shade tree, and by the way side, of a God and of a Saviour. Thousands listened to the words of salvation for the first, and many for the last time. Already some had gone down to the grave. Yet who can limit that mercy which gave to our race a Saviour?—It may have guided souls to heaven through the instrumentality of a single sermon. But what is to be done for those who survive? A single soul! who can speak its value? Who can estimate the happiness it will enjoy, if saved; or the misery it must for ever endure, if lost. Disciples of Jesus, you who have been nurtured in the cradle of piety, whose souls have been redeemed by the blood of the Son of God, and are soon to stretch the wing for immortality, think of these perishing immortals.

MISSIONARY INTELLIGNCE.

The Missionary Herald for April, communicates among others, the following facts.

The village of Kirua, Owhyhee, contains about 3000 inhabitants; and within 30 miles around, there are not less than 20,000 inhabitants, clustered in different villages. On the whole island are at least 75,000.—The preaching of the gospel is now statedly enjoyed at five stations, and on four different islands.—Of the 18 children which have been born in the Sandwhich Island mission, since its establishment five years ago, 16 are still living.—The Owhyhean Hymn Book, consisting of 60 pages, and containing 47 "Songs to Jehovah, the true God," has been completed, and an edition of 2000 copies published. It is the joint production of Mr. Bingham and Mr. Ellis.

The number of children in the Schools of India, established by various Associations, chiefly in England and America, is supposed to be not less than 50,000. In one of the Tranquebar schools, supported by the Church Missionary Society, out of 52 scholars, 45 are Brahmins. In the Serampore College, are seven Brahmins.

At the latest date of letters from Mr. Fisk, Oct. 20, 1824, he was at Aleppo, in company with Mr. King, pursuing the Study of Arabic, under the instruction of Musselman Shekhs. They expected to spend the winter in Jerusalem.

The formation of more than 50 Missionary Associations, according to the plan recently adopted by the Board, is announced in this number of the Herald.

Receipts into the Treasury from Feb. 21st, to March 20th, inclusive, $3,447, with the addition of $200 to the permanent Fund.

Recorder & Telegraph.

From the Mariners' Magazine.

MARINERS' CHURCH.

In the summer 1823, while on an agency for the "Society for promoting the Gospel among Seamen," in the interior, we received a subscription from a benevolent individual, and a warm friend to the seaman's cause, in the following words—"I pledge myself to pay *fifty dollars*, as soon as my debts now contracted are paid, and may the Lord grant that it be soon."

It is but just that we should remark, that some other friends cautioned us against giving the Society any encouragement as to realizing any thing from this subscription, as the individual's business was then in considerable derangement and embarrassment. It is probable that the subject is at this moment entirely out of mind of every member of the society.

Now what will the worldly prudent Christian say on reading the following letter? And what will the scoffing infidel say in regard to Christian principles and a Christian faith which is thus verified in good works, where there is nothing obligatory on the individual but principle? "The Lord loveth a cheerful giver," who gives from "goodwill as unto the Lord." The letter is dated March 12th, 1825.

"MY DEAR SIR—You will probably recollect that I made a subscription to your Seamen Society, last summer, *payable* as soon as justice to my creditors would allow it.—Through the mercy and goodness of our heavenly Father my concerns are now comfortably arranged, and I send by my esteemed Christian friend H———, fifty dollars to pay the subscription.

"Some of my prudent friends disapproved of my engaging before hand, and conditionally; but why shall I be running in debt as a merchant, and be so scrupulous as a Christian? Is it so that any man may go in debt for any thing and every thing else, and yet that he may never give hisbond to pay to the Lord's treasury? I trust such scrupulousness will not always disgrace the Christian church. "Vow and pay" is more correct than to pay without promise, if I understand the Bible. Go on, my dear sir, in your voyage of time, with your cheerful crew of honest tarst and may they all find a blessed haven of rest, when the storms of the boisterous ocean of life are over. Tell them they are not forgotten even in the inland forest; and if we have too long neglected our duty to them, tell them—Oh! tell them, dear sir, they must not neglect themselves.—There is an awful storm ahead—breakers, shoals, whirlpools, and a fierce hurricane of Almighty wrath for those who refuse to make Christ the Captain of their Salvation! Under his banner all is safe! Farewell.

Affectionately, Yours,

J.———."

Rev. John Truair.

From Israel's Advocate.

Arrival of another Jewish Convert.—Mr. Jacobi was introduced to the Board, at their last regular meeting, by the Rev. Mr. Frey. The following is an extract of a letter from Mr. J. D. Marc, introducing him to our notice.

Frankfort, Nov. 2. 1824.

Dearly beloved Brethren in the Lord,—I beseech you to receive the bearer with brotherly affection, and to render him every assistance possible. His name is John Christian Godlieb Adolph Jacobi, a native of Gneffkowy, Principality of Posen. He was baptized the 7th of July, 1821, at Sekback, a few miles from here, by the Rev. Mr. Handwerk, of the Evangelical Church. He is particularly desirous to pursue agricultural employment, in which he hath already been engaged for several months.

Extract of a letter from Mr. Marc to Dr. Wolf, dated *Frankfort. Jan*, 3, 1825.

Many of the converts at Disselthal, if they do not soon realize their hope and expectation of going to America, will be scattered; nothing but this hope hath kept them together so long. Several mechanics have made application, but they cannot continue long in one place; and notwithstanding their love and zeal for the cause, yet hope deferred maketh the heart faint. Two have been so discouraged, that in the greatest misery they have cast themselves on the wide world. One of the converts who for a year worked diligently at Disselthal, but could make no improvement, went to Amsterdam and offered to work his passage as a sailor for New-York, but could not get such a situation; and not being able to raise the expense of his passage, he engaged himself as a sailor for five years to an East India captain. Another who had no prospect at Disselthal, joined the Roman Catholics, where he has devoted himself to the study of Theology. Two others had done the same, but have since returned, one of which is Mr. Jacobi, who hath since gone to America by way of England.

Latest from Burmah.—At the Monthly Prayer Meeting of the Baptist Churches in Boston, on Monday evening, at Rev. Dr. Baldwin's Meeting House, letters from the Baptist missionaries in Calcutta were read, which gave information of the continuance of the war in Burmah. The British arms had thus far triumphed, and the governors, (or Burman Mahonos) who had opposed their authority, were subjected. A revolution had been effected at Ava, headed by the king's brother-in-law and queen, who, it is said, caused the king's head to be cut off in the palace. On the same day, the young prince, heir of the empire, stormed the palace, with his adherents, and put to death the brother-in-law and the Queen. The unfortunate King had been inclined to close the war by submission to the English, to which his Queen and brother-in-law were opposed. The spirit with which the war had been prosecuted by the Burmans had led to a very great improvidence in the sowing of their rice, their chief substitute for bread. The harvest, of course, was insufficient for their wants, and a famine had commenced its desolations. So great were their necessities, that it was conjectured that they would be obliged to sue for peace. They had, however, been endeavouring to rally for a decisive battle, which at the latest accounts, in November, had not taken place.

No particulars have come to hand, on which dependence may be placed, respecting the present circumstances of Mr. and Mrs. Judson, and Dr. Price. A report was circulating that they had been imprisoned with certain privileges, of being allowed to take the air, &c. but it is hoped the fact is so well known that they are Americans, and not the subjects of Great Britain, that suspicions respecting them have dissipated, and their liberty been restored. The best, however, which we can imagine of their circumstances, shows the importance of bearing them on our hearts at the throne of grace, and imploring for them that protection which they need. Although for them to die may be gain, yet when we think of the value of their services to the Mission which they have successfully commenced, in the gathering of a church in this heathen land, shall we not lift up our hearts in the earnest supplication, and say,—"Spare thy people, O Lord, and give not thine heritage to reproach among the heathen?"

Mr. Wade and wife, and Mr. Hough and wife had left Rangoon, and the two first had arrived at Calcutta.—*Christian Watchman.*

Later accounts state that a bloody battle was fought at Rangoon, in December last, between the British forces and the troops of the Burman Empire, the latter estimated at 60,000. The battle lasted 7 days, by land and water. The loss of the natives is estimated at 5000 men, and 240 out of 300 pieces of ordnance. The British loss was inconsiderable. The whole Burmese coast was subject to the British at the last accounts.

From the Christian Gazette.

SOUTH-AMERICAN MISSION.

Extract from a Letter of Mr. Parvin, addressed to the Corresponding Secretary of the Philadelphia Mite Society.

BUENOS AYRES, SEPT. 3, 1824.

Soon after writing to your society, in Jan. last, a religious meeting of Protestants was commenced in this city. It was begun, as were the first meetings of primitive Christians, in a private house. Our number, as was theirs, is small, and composed chiefly of the poor of the world. To them the gospel is preached, from Sabbath to Sabbath, in the morning. In the evening, a few of us meet together, and pass an hour in praise and prayer. The monthly concert for prayer, is observed here in South America, as well as in Europe, Asia, Africa, and the United States. Besides these meetings we had the satisfaction on the last Sabbath, of commencing one for sailors. It was held on board a vessel. I had the honour of preaching the first sermon, under the first Bethel flag ever hoisted in this port.

Soon after opening the meeting on land in February, I began a sabbath school. The number of scholars is about twenty. Not more than half these however usually attend. We have been hitherto considerbly at loss, for suitable books to be used in the school. Within a few days however, I have received several; being a donation from the Philadelphia Sunday and Adult school Union.

My time is much occupied in teaching by day and by night. In short such are the prospects here, that it has been thought advisable to write to the American Board, to have a gentleman sent to my assistance. Has not the society, then, abundant encouragement to continue instant in prayer; seeing 'God has manifestly not forgotten to be gracious?'

Yours, with Christian salutations,

THEOPHILUS PARVIN.

Mission to South Africa.—MR WILLIAM ELLIOT was lately ordained in Queen-street Chapel, Sheffield, (Eng.) as a missionary to the Malays, and other heathen in and about the Cape of Good Hope. He was expected to sail for that desttnation shortly, under the patronage of the Sonth African Missionary Society, assisted also, by the London Missionury Society.

The number of Auxiliaries to the American Bible Society, amounts to something over FOUR HUNDRED.

Episcopal Tract Society.—The New-York Episcopal Tract Society has contributed, during the past year, 9542 copies of Tracts or devotional Books; which makes the whole number of such publications distributed by the Society since its establishment, 105,704. They still have on hand 11,250. Permanent fund, $1289.

BRIGHT PROSPECTS.

The prospects presented relative to the success of Christian missions among the heathen are at this time very encouraging.

From the West, we learn that the Indians are becoming increasingly attentive to the subject of civilization, and what is of infinite ly greater importance to the individuals, they are experiencing the operations of the Divine Spirit leading them to forsake sin, and embrace the Lord Jesus Christ as the all-sufficient Saviour.

In the island of Ceylon, the operations of the Holy Spirit are richly enjoyed.

In India the seed sown is springing up, and very many have forsaken their dumb idols, and become fellow citizens with the saints and the household of God. "At one station of the English Church Missionary Society, at Madras, there has been a great outpouring of the Spirit, so that in one school there are no less than twenty-three out of thirty youths who give evidence of sincere conversion.

From Africa, the accounts are truly encouraging, particularly from the Island of Madagascar; here civilization and christianity have progressed almost beyond example.

The Divine agent who alone can accomplish the work, of changing the heart of man, and whose aid has been promised by the Blessed Redeemer, is now graciously manifesting his power to save.

The hearts of the Missionaries of the cross, are encouraged and strengthened while they witness the pleasure of the Lord prospering in their hands.

Among the Moravians, Methodists, Independants, Presbyterians, Episcopalians, and Baptists at their several mission stations, the Holy Ghost is shed down, and sinners are converted—the wilderness and the solitary place is made glad and the desert is made to rejoice and blossom as the rose.

These blessed tokens of divine favour should stimulate all who desire the extended reign of Jesus, to humble diligence and holy activity in his cause.

The time will very shortly arrive, when this generation will have finished their work, and the night of death will come; how happy will those be who shall then be prepared to hear the blessed salutation, "well done good and faithful servant, enter thou into the joy of thy Lord."—*Chr. Sec.*

SOCIETY ISLANDS.

Rev. Mr. Ellis, the English missionary, who spent six years among the natives of the Society Islands, presented in an address of considerable length, at the Monthly concert in Boston the following description,

Before the Arrival of the Missionaries.—Before the arrival of the English missionaries, in 1797, these isles of the sea, were scarcely known to the civilized world. Nature appeared in all her heathen and degraded wildness; the light of Christianity had not reflected a single ray from either continent, to illumine their gloomy and lonesome shores. The female sex were compelled to perform a great share of the labour and drudgery, and not permitted to eat from or even touch the dish, used by the other sex. Intoxication was general, the liquor used for this purpose being derived from a sort of fruit which grows spontaneously on the Islands. Theft was universally practised, and considered a virtue. Sorcery prevailed to an extensive and almost incredible degree. More than two thirds of the infants brought into existence, were destroyed, either by being strangled, drowned, or burned alive. Children were equally cruel to their parents, and tormented and murdered them under very agravated circumstances. The government of the islands was worse than savage—for the slightest offence, the king or chief sometimes despatched his subjects with a club or spear—sometimes ordered them to be buried alive in an erect position, with their heads just above the surface of the ground—and sometimes they were decapitated, or put in an old canoe, bound hand and foot, and sunk in the depths of the sea. These wretched people, worshipped idols ofwood and stone—offered their children in sacrifice to their deities, and even gave them into the mouths of sharks, which they supposed to be gods—and threw them into burning volcanoes, to appease the wrath of the gods, and to prevent an eruption.—When they built places of worship or temples for their gods, every pillar and post were bottomed on a human body. Their wars were distinguished by barbarous and horrid cruelties—not an individual of a vanquished foe was spared, mothers and children, the aged and infirm, were alike the victims of their ferocity.

After the arrival of the Missionaries.—These islands still enjoy the same healthy climate, the same fertile soil, and the same picturesque and romantic scenery as formerly; but instead of the lowly and miserable hut, they now possess comfortable and substantial cottages. Every station now contains two or three school-houses and a meeting house. Men and women appear decently and properly clad; industry generally prevails; tyrrany is abolished; sick relatives and friends are visited and assisted, and charitable societies are formed for this purpose; government is established on Christian principles; courts of justice and trials by jury, are in successful operation; the power of the king is limited, and wars are almost unknown; Idolatry, sorcery, poisoning, and infanticide, are totally abolished; and the ruins of heathen temples are employed in building churches to the living God. There are now about twelve thousand persons able to read understandingly—three thousand children are under instruction, and all the books used in schools are derived from the Scriptures. Twenty-eight houses of public worship are already built, and are frequented by large congregations. Family worship is instituted and sacredly observed. Prayer meetings and Sabbath schools are formed and universally encouraged; 8000 persons have been baptized; eleven churches have been formed, containing in all two thousand members; and the ordinance of the Lord's Supper is administered on the first Sunday in every month. Several of the adjacent islands have been visited by natives; and an apparent moral change has marked their course.

These surprising and powerful changes, Mr. Ellis remarked, were not effected by an invading army, by sorcery, by terror, or by bribery; but by simply preaching Christ the hope of sinners. In March 1797, the first mission was established; but in 1807, a cruel war broke out among the chiefs, and all the missionaries, save two, were compelled to flee. 1811, they returned, and resumed their labours. In July 1812, the first king was baptized; and during the same year, forty-seven were baptized; and their numbers and zeal, and happiness, have continued to increase to the present time.—*Zion's Herald.*

REVIVALS.

We have received encouraging accounts from several places at the west, during the past week, respecting the progress of some of the revivals heretofore mentioned, and one or two new cases have been verbally communicated to us. In one instance which we noticed at the north a few weeks since, the article seems to have been premature, and we learn that it was not communicated with any view to its publication.

The last Baptist Register, mentions that a revival is now enjoyed among the Baptists in Hillsdale, (Mass. we believe,) and in Nassau and in Schodac, in the state of New-York.

We copy the following from the New-York Religious Chronicle.

Revival in Cincinnatti, Ohio.—A correspondent of the Christian Secretary, thus writes from Cincinnatti, under the date of March 19:

"We have had very prosperous days in our Zion here; about 150 have professed to have been born into the kingdom, and have made a public profession within about eighteen months, and joined our (Baptist) Church. I intend to furnish you with particulars of this wonderful work before long. Last evening eight persons were before the Church, and gave satisfactory evidence of a change of heart; others stand waiting, and the work of the Lord is still progressing."

In Moore Co. (N. C.)—Extract of a letter to the Editor of the Christian Secretary,—dated March 7, 1825.

"The Lord in his unbounded goodness, has blessed the feeble exertions made for the salvation of many of our neighbors. About fifty have been added to our little band in a few months, and we trust others are on the way; the revival has embraced all classes, of different ages. Many young people have come into the fold, and I saw on one day four old persons baptized, who were all between 70 and 85 years of age; they were at the same time accompanied by the youth and middle aged."

The following article appeared a short time since, in the New-York Observer.

REVIVALS IN NEW-JERSEY.

A correspondent in New-Jersey informs us that there are about 70 persons in Springfield, and 70 more in Westfield, who express a hope that they have been born again since the commencement of the revival in those places. Of those in Westfield, he says, "they are of all ages, from 10 to 64, and 20 are heads of families. The following case is worthy of particular notice. At one meeting for inquiry, were found seated, a grand parent, his two sons, and little grandson. The little grandson submitted to God and indulged a hope first; mark his footsteps. He went and set up family worship in his father's house. Next the father was rejoicing, and he went and erected the family altar in the grandfather's house. Soon after the grand father was born again. Was not this literally, "from the least to the greatest."

"The meetings have been unusually solemn and interesting. At one evening meeting, 7 professed to obtain hope, and in several others 2 or 3. Hardly a house has been passed by."

In addition to the above, we learn from the Newark Eagle, "that the glorious work of divine grace, is, at this moment, proceeding in a most encouraging manner, in Newark, Bloomfield, Orange, Elizabethtown, Connecticut Farms, and New Providence. The good work also continues without abatement in several churches in Morris county.

WESTERN RECORDER.

UTICA, TUESDAY, APRIL 19, 1825.

The extracts we have made from the Missionary Herald to-day, afford pleasing evidence that the Missionaries at the Sandwich Islands are not labouring in vain. Few stations have been so evidently blessed, or have seen so much of the fruits of their labours, at so early a period, as those at the Sandwich Islands; and the circumstance should call forth our gratitude to Heaven, and stimulate us to increase our contributions to the Missionary funds.

An interesting communication from a respected Clergyman at the North, on the subject of a Synodical Musical Society, is found on our last page. We hope that it will not pass unnoticed.

Somebody who has read the Worcester Prize Essay on the subject of intemperance, and been much pleased with it, has sent us a commuication, setting forth what the writer conceives to be the principal *causes that lead* to intemperance. The subject is important; but the writer does not seem to have properly investigated it. Yet it is no disgrace for any person to have stood so far removed from scenes of inebriation, as to be unable to trace out the various circumstances that are connected with their origin.

☞ The publishers of the Western Recorder, offer a premium of *Ten Dollars;* or *A Copy of Dwight's Theology*, for the best written Essay, not exceeding a column and a half in length, on either of the following subjects, viz. The Sabbath, as a religious institution—The political duties of the Christian—Systematic Charity—The duty of supporting religious institutions—The importance of the Christian doctrines—The importance of Female Education.

The Essays must come directed to the Editor of this paper, accompanied with a sealed signature. Those that are well written shall be inserted in our columns; and at the end of the year, beginning on the 1st of January last, the premium shall be designated. But the premium will not be awarded, unless the best essay shall be found to be really worthy of it; and the decision shall rest with the Faculty of Hamilton College.

N. B. This arrangement is not intended to supersede the project of placing a fund for a similar object, at the disposal of Hamilton College.

THIS EVENING.—It will be recollected, that a meeting of the two Presbyterian Societies in this village, has been appointed this evening, at the Session Room, for the purpose of organizing a Missionary Society, auxiliary to the American Board of Commissioners for Foreign Missions. The ladies have recently formed an Association, of this nature, and the one now in contemplation, is more especially designed for the gentlemen. An object so evidently important cannot fail of enlisting many friends in its favour; and we hope that there will be a general attendance. A sermon is to be preached on the occasion.

The Indians.—What we stated in a late number of the Recorder, respecting a treaty with the Cherokees, should have been predicated of a treaty with the *Creeks*, who lie contiguous to the Cherokees and are frequently confounded with them in the public prints. We mentioned among other things, that the Governor of Georgia, had sent out Mr. Lamar, as a messenger to appease the angry feelings of the Indians, and prevent the occurrence of a civil war among them. Mr. L. is now represented as having been completely successful: and no apprehensions are any longer entertained, respecting the disturbance; and McIntosh, it is said has not been stabbed.

This is *Georgia news.* The purchase from the Creeks is represented as having been very extensive, so much so, as to exceed all former precedent, in point of value; and every thing, we are *expected* to believe, has been transacted in good faith, and much to the satisfaction of the Indians. And what is more, the Georgians anticipate the time as being near, when not only all the Creeks, but all the Cherokees, will be made to feel that their Georgia *friends are sincere*, in wishing them for their own good, to sell out their present possessions, and colonize themselves beyond the Rocky Mountains. How vastly *disinterested* is this benevolence! and how deeply must these pretended friends feel for the *best good* of this nation, whose projects of civilization, and whose prospects of Christianization, they would forever blast, in a single moment, if their own private interests could be served by the sacrifice.

We know that Georgia has claims, but of what nature are they? Not binding on the Indians, to be sure! The most she can claim, is, that in the first settlement of the State territories of the Union, Government pledged itself, to purchase out the Indians within the limits of Georgia, *as soon as this could be peaceably done.* And what if those Indians were to *refuse absolutely, to part with their lands?* Were they to be abused and circumvented? Or was the general government bound to remunerate the Georgians, for a failure in the fulfilment of the promised purchase?—a promise, which from its very nature, it would seem, was conditional, having been predicated on the known willingness of Indians in general, to prefer money, and even blankets and beads and whiskey, to the more substantial possessions of the landholder?

However we may dispose of these inquiries, it is evident, that neither Georgia, nor the general government, of the United States, had the least shadow of claim, against the possessions of the Indians. The latter held their own possessions by treaty with the States, as firmly as any other class of citizens could do; and they were in truth under no more obligation to abdicate or sell out their possessions, than the citizens of New York could be, to yield up their whole canal stock to the general government, for some trifling compensation. The Indians were fast improving, and becoming every day more attached to their possessions; and this was a sufficient reason for Georgia to be alarmed—to threaten the general government with compulsory measures—to complain of inattention to the state interests—to declaim against all projects of civilization and improvement, and at length to secure the final accomplishment of their principal object, by the adoption of measures which *we still* think, (and our readers may be assured, that we are far from being alone in our opinion,) will forever be viewed as a stigma, on the character of the parties immediately concerned, and as a foul disgrace, to the state, if not a lasting blemish, on the administration of the general government.

Asylum for the Deaf and Dumb.—Mr. Orr, the Superintendent of the Asylum at Canajoharie, has set forth in a long petition to the Legislature, a printed copy of which is now before us, the low condition of the funds of that institution, as claiming the particular attention of the Legislature; and he represents the state of the Asylum in the city of New York, in a scarcely less favourable point of light. He draws a comparison between these institutions, and those of a similar kind, in Hartford and Philadelphia, which places ours quite in the back ground, in point of efficiency as well as in respect to the price of tuition; and he brings forward a number of statements, to show the advantages that would arise from locating the institutions together, at some one central place in the state, where, by the intelligence, enterprize and liberality of the inhabitants, and by the cheapness with which provisions, and other supplies can be procured, as well as by the lessening of the traveling expenses of the greatest number of pupils; the interests of these institutions, united in one Seminary, would be more likely to prosper and flourish. Through a deficiency of funds, it seems, the managers of the two institutions, have not yet been able to procure a sufficient number of competent teachers. Of the seven now employed, Mr. O. says, one is a female, on whom must frequently devolve the care of adult males, two, are deaf and dumb, that are yet but very partially educated, another is ignorant of English grammar, and a fifth, has no more than an ordinary English education, And this statement appears the more striking when he states what indeed, all must readily believe who have ever witnessed the exhibition of his pupils, that the first rate talents, are necessery to a successful instructer. After all this, he states that the annual expenses of each pupil, are now $35 greater in New-York, than in Hartford, where the instruction is every way superior; and when he adds, that a seminary well endowed, and located as above mentioned, in the heart of this flourishing state, would have a material advantage over the Hartford Asylum in point of the cheapness of tuition, &c. it is evident that something of an efficient nature ought immediately to be done by the Legislature of this flourishing portion of the community. Mr. Orr possesses extensive and genuine acquirements; and though his petition is a singular one, yet the facts it discloses are of such a nature, as to speak for themselves.

Whether any thing will at present be done in favour of this object, is yet doubtful. A report somewhat too favourable, on the present state of the two institutions, it would seem, (if Mr. Orr's statement can be relied on,) has been made to the Legislature, a committee from whom unfortunately derived their information from deficient sources.

It would be highly gratifying to the enterprising inhabitants of Utica, to have this village selected for the location of the seminary *that ought to be*, and the facts set forth in the petition are more in favour of such a measure, than any thing we have yet seen.

Newspapers in Schools.—Some of the country Editors are urging the introduction of Newspapers into common schools, and the city Editors are ridiculing the project; but after all that can be said, the question of their utility, must turn on the *character* of the papers, an overwhelming majority of which are utterly unfit for the use contemplated—unless indeed, the morals of our youth are to be considered as a matter of no consequence. To say nothing of the angry debates, the uncourteous attacks, and the outrageous aspersions of character which too frequently find their way into the columns of Newspapers; the circumstance of their exhibiting almost indiscriminately, the arguments in favour of truth and of error; of their detailing the crimes and vices of distinguished individuals, as well as the strange instances of depravity that occur in humble life; and especially of their doing this in the style of mere newstelling on the one hand, or in that of malevolent aspersion on the other, while the most obvious moral which should be derived from these details, is passed over, as at best, a matter of secondary importance—we say, such circumstances as these are more than sufficient to show, that the great mass of newspapers are morally unfit for the indiscriminate use of common schools. If any one doubts this, let him begin at the bottom of the scale, with such papers as every decent man would blush at being known as Editor, and proceed upward some dozens of degrees; and then see whether in all his progress he has found an exception to our remarks. That there are many honourable exceptions is readily admitted; but whether even the most of these, will not be liable to occasional objections through the inadvertency of their editors; or through the want of that entire spirit of independence which is at once so difficult and so indispensable, is a question well worthy of serious consideration.

African Colonization.—We have just received a pamphlet entitled "Extracts from an article in the North American Review, for Jan. 1825, on the subject of the American Colonization Society," and issued from the "Princeton Press." The pamphlet is addressed to us as "Secretary of the committee of Correspondence"—probably with a view to our making copious extracts from it for the benefit of our readers: But as we noticed the article at some length when it first appeared in the North American, nothing farther perhaps will be necessary respecting it: But the following short article contained in the Appendix to the pamphlet, will be read with interest:

VOLUNTARY EMANCIPATION.

Several applications of owners to give up their slaves to the Society, are now before the Board, waiting for the Colony to be so established, as to receive this unhappy class of our population.

In 1815, the Convention of Manumission and Abolition Societies at Philadelphia, was applied to, to receive several hundreds of slaves, *attended with large donations of money;* but the Convention was compelled to give to these generous owners of slaves, the unwelcome answer, that it could not receive them.

"It would go far," say the Managers in their third Report, and it *ought* to go far, "towards extinguishing the prejudices existing in the northern sections of the Union, if the fact were generally known, that in the two slave-holding states of Maryland and Virginia, where so many motives of policy conspire to retard, or to prevent emancipation, there were sixty-three thousand free people of colour, at the census of 1810: that within a few years past, more than five hundred slaves have been emancipated in Virginia, by three individuals only.

"When it is recollected that all the free people of colour south of Pennsylvania owe their liberation to the VOLUNTARY ACTS of their former masters, it will not be deemed an extravagant deduction, to infer from these facts, that, when, by colonizing the free people of colour, every political restraint upon emancipation shall be removed, there will be found no sordid impediment to the Colonization of Africa, in the propensities of the southern proprietor.

"If emancipation is still going on, notwithstanding all the restrictions, and by evasions of the laws, and while the condition of the free men of colour affords so little inducement to the master to discard from his care those who depend upon him for protection, what may not be expected, if Africa should prove to be to them what America is to us—a land of plenty and freedom?

[*Rep. of N. York Col. Society*]

A few persons in London have united for the purpose of publishing religious books in the Spanish language for distribution. Doddridge's Rise and Progress, is the first selected for the purpose.

Expeditious Transportation.—Yesterday four dresses were sold to as many purchasers, in this village, from a single piece of calico, just one week from the time of its first arrival in New-York from Liverpool.

POLITICAL.

Expeditious legislation.—We have several times alluded to the want of despatch in our legislative proceedings; but it appears from a circumstance which took place last week, that our legislature *can sometimes* do business expeditiously.

Mr. Zabriskie, presented a petition from New-York, for a bill authorizing the removal of the prisoners from Bridewell, on account of a contagious disease which had made its appearance among them. The bill was accordingly introduced, and forthwith passed—sent to the Senate, and by that body enacted in the space of one hour from the first presenting of the petition.

In the Senate, Wednesday, April 13,

Mr. Colden, from the judiciary committee, to whom had been referred the memorial of members of the bar, relative to delays in the administration of justice, in consequence of the defective organization of our judiciary system, reported at considerable length. The report states that for the want of time, the manifest inconveniences complained of cannot now be remedied, and recommends the subject to the serious attention of the Senate, to be taken up at an early day of the next session.

Mr. Bowman submitted the following resolution, which lies on the table.

Resolved that the chancellor, the judges of the supreme court and the judges of the several circuits, be requested to report to the senate at their next annual session, what alterations, if any, in their opinion are necessary in the constitution or laws of this state to improve the judiciary system, together with such proposed alterations, or such new system, as they may be pleased to suggest.

Terrible Fire at Boston.—Rarely has this city been visited by so destructive a fire as on the night of Thursday last. It commenced rather before 11 o'clock in a cooper's shop, situated in Doane-street, and raged with terrible fury till after the dawn of Friday morning, the wind blowing fresh from the north, and all efforts to subdue it sooner proving ineffectual. From the cooper's shop, the flames soon seized on the large 4 story brick stores adjacent; and thence, in spite of human efforts, spread rapidly to State-street on the north, Broad-street on the east, Kilby on the west, and very nearly to Milk-street on the south;—leaving in all this extent scarcely a building uninjured, and but few not entirely destroyed. The whole number of stores consumed is between 40 and 50, besides other valuable buildings. The loss of property, we have heard estimated by competent judges, to be *between one and two million dollars!!* There was no part of the city, where the heavy business centered so much; and, as usual at this season of the year, all the stores were crowded with valuable merchandize, but a moderate portion of which could be saved. The scene was awfully sublime, and even terrific. Few of our citizens probably slept an hour during the night.—*Rec. & Tel.*

[The fire is said to have commenced from embers left by boys who had been there for *a fast-day's carousal.—Oracle.*]

Morality of the Stage—We think the advocates for theatrical exhibitions, will find it difficult to excuse some late aberrations from moral duty, by some of the most distinguished of the public favourites. It seems that the theatrical public, makes a distinction between male and female delinquency; for while Kean, who was proved in open court, to be guilty of some of the blackest and basest of transactions, has a *show* of public indignation against him—Miss Foote, who for five years lived the acknowledged mistress of a noble Lord, and was the mother of two children—and then after all this sued another person for a breach of promise of marriage, on her reappearance, is received with the most rapturous applauses.

What kind of moral feeling must that public have, which can receive with plaudits such characters as these? for though we have said a show of indignation was made against Kean, it was rather, as was allowed, because he came forward to soon. The indignation was not against the crime as it contravenes the laws of God—and no doubt he will soon be reinstated in public favour. Is it likely that when such are the morals of the actors, the morals of those who cherish and support them can be uncontaminated? It is the saying of an old, and anti-theatrical book, "evil communications corrupt good manners."—*Phil. Rec.*

Chesapeake and Delaware Canal.—This magnificent work is now rapidly progressing and will, in all probability, be entirely completed in the year 1827. It is 14 miles in length, 60 feet wide, and eight feet deep. It has two tide and two lift locks, which are in length between the gates, 100 feet by 22 feet wide; the walls are 140 feet long. It will at once be seen, that this canal will admit sloops and schrs. of a large class.

At the summit level where the cutting is about 70 feet deep, there will be a bridge with a single arch 200 or 250 feet span—the under side of the arch to be 100 feet above the bottom of the canal.—*Franklin Gazette.*

A survey is making for a canal from the bay of Fundy to the gulf of St. Lawrence.

The Hon. Rufus King, lately a Senator in Congress, from this state has been appointed Minister from the United States to Great Britain. Mr. King formerly, for a number of years held the same office, and was considered as one of the ablest diplomatists that has ever been employed by our government on a foreign mission. We presume the appointment will be approved throughout the country.—*N. Y. D. Adv.*

Michigan Territory.—A letter received from the Michigan Territory says, "All eyes here are turned towards the New-York canal as the instrument of relief for this country. Industry will be stimulated by the prospect of reward. The inhabitants are constructing harbours along the line of the lake shore, at least three or four steam boats are on the stocks, and other vessels both for the lake and the canal."

Bonfire.—On Mount Adams, (formerly Wachusett,) at the celebration of the 4th of March, there was a bonfire made of fifty cords of wood, besides other combustibles. The light, it is said, was seen in five of the New-England States.

Nuisance.—The Grand Jurors of Montgomery Co. Ky. have presented the members of the Legislature, for violating the constitution. They say they have submitted patiently to divers encroachments on their rights, have surrendered their money and their property, and forgave their debtors for the public good, as the empiricks told them; but they are yet unwilling to give up their constitution—that, they say, is asking rather too much.—*Sentinel.*

A Mr. Roumage, of Albany, has invented a new method of dressing flax, without rotting or steeping.

Important Invention.—Mr. Refinique of Ohio, says he "has invented a mode of preventing vices and crime of every sort, and wars."!!!

FOREIGN.

Loss of the ship Kent.—This vessel, while in the Bay of Biscay with 642 persons on board, took fire from the accidental burning of a cask of spirits, and was entirely destroyed. Providentially the ship Cambrian came to the relief of the passengers; but the heavy swell of the sea rendered it impossible to save all of them, and 85 were lost, most of whom were soldiers. The captain was the last man who left the vessel.

Canal to connect two Oceans.—The National Journal contains a decree of the Constituent Congress of Mexico, dated 4th of November, 1824, directing that the government shall cause it to be published in that country and others, that it is about to undertake a communication between the two oceans, through the isthmus of Tehuantepee, and that proposals will be received for the execution of the work. In the mean time the isthmus is to be surveyed. The government is also authorised to issue proposals to render navigable the rivers Alvarado, Panuco, Bravo de Norte, the Rio Grande de Santiago, and the Colorado.

A ship canal is to be made in England from the mouth of the Dee to Manchester.

The London Courier, in detailing the advantages of Rail Roads, upon the *locomotive* steam engine principle, contains a remark relative to Mr. Rush, our present Minister in London, and who is soon to return as Secretary of the Treasury:

"Whatever Parliament may do, they cannot stop the course of knowledge and improvement! The American Government has possessed itself through its Minister, of the improved mode of constructing and making Rail Roads, and there can be no doubt of their immediate adoption throughout that country."

New Islands.—The editor of the Nantucket Inquirer has published a list of about a hundred recently discovered islands, clusters of islands, and reefs, in the North and South Pacific oceans, which he says are not found in the charts in general use, and which he has obtained from manuscripts of whaling ships, noting their respective latitudes and longitudes.

LITERARY.

NORTH AMERICAN REVIEW.

The North American Review for April contains articles on the following subjects; Redwood—Butler's Reminiscences—Insurrection of Tupac Amaru—Modern Astronomy—Letters on the Gospels—Count Pulaski—Code Napoleon—Prof. Everett's Orations.—Also Critical Notices on Hall's Columbia, Garnett's Lectures on Female Education, Outline of the United States, New Hampshire Historical Society, Cubi's Spanish Grammer, Mr. Wheaton's Address at the opening of the N. York Athenæum, Dr. Ware's address before the Peace Society, Metcalf's Digest.

Medical Students.—It appears by a statement in a recent number of the Medical Intelligencer, that there are at present in the different Medical Institutions in the United States no less than 1890 Medical Students.

Digest of Laws of the U. States.—Thomas F. Gorden, Esq. is preparing for the press a "*Digest of the laws of the United States*," embracing the Statute Law and Decisions of the Federal Courts.

Dr. A. Vogel has ascertained that the fresh leaves of *Celery* yield rather more than one per cent of *manna* purified by repeated chrystallization. This is said to be the first well authenticated instance of manna occuring in the leaves of an European plant.

Married,

At Trenton on the 12th inst. by the Rev. Mr. Goodell, Mr. AUSTIN WARD, to Miss PHILA CLARK.

On the 4th inst. at Philadelphia, by the Rev. G. T. Bedell, J. J. Vander Kemp Esq. to Miss Eliza D. Hepburn, both of that city.

DEATHS.

At Mariette (Ohio,) on Tuesday, the 29th ult. the Hon. RETURN JONATHAN MEIGS, formerly Governor of Obio, and late Post Master General of the United States.

On the same day, at Clarksburgh, (Virginia,) the Hon. JOHN G. JACKSON, United States Judge for the western district of Virginia, and, formerly a member of Congress from that State.

REHEARSAL.

The Amateur Musical Society, will give their next public rehearsal, at Washington Hall, on Friday evening next, at half past seven o'clock.

Tickets for non-subscribers, may be had as usual, at the Book Stores, and at Mr. Dutton's.

Utica, April 18th, 1825.

NO. 84, GENESEE STREET.

THE subscribers are now receiving in addition to their former stock, a fresh supply of

GROCERIES,

which they offer on the most favourable terms for cash, or approved notes payable at either of the banks in this village, among which are the following:

150 Chests Skin Tea, (various chops)
10 Old Hyson do.
15 Young do. do.
25 Souchong do.
15 Bohea do.
10 Hhds. St. Croix Rum,
3 Jamaica do.
7 Pipes Brandy,
4 Holland Gin,
40 qr. Casks different kinds Wine,
30 Kegs Richmond Tobacco Nos. 1 and 2,
25 Boxes Lump Sugar, Nos. 1, 2 and 3,
40 Bbls. Brown do.
25 Boxes Short Pipes,
12 Bags Pepper and Pimenta,
6 do. Coffee,
8 Hampers Porter Bottles, &c. &c. &c.

J. C. HASTINGS & CO.

April 19, 1825. 3w42

NEW GOODS.

THE subscriber is now receiving a great variety of seasonable

DRY GOODS,

which are offered low for *CASH.*

ALEXANDER SEYMOUR.

April 19, 1825. 3w43

45 Hhds. Molasses,

JUST receiving and for sale by

J. C. HASTINGS & CO.
84, Genesee-st.

April 19, 1825.

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

DYING.

The citizens of Utica are informed that Mrs. Potter (late Mrs. Denney,) has removed her Dye-Works to the House adjoining the Mill on the Mohawk river, where she intends carrying on the business of Colouring Black and all fancy colours on Silk, Cotton, and Woollen, Ladies' Leghorn Bonnets, Kid shoes, &c.

☞ Gentlemen's clothes scoured and dressed in the neatest manner.

N. B. Mr. Potter will attend to cutting and making Gentlemen's clothes.

Utica, April 19th, 1825. 42-4mo.

POETRY & MUSIC.

"Kindled only at the skies."

THE WALL-FLOWER.

"Why loves my flower, so high reclined
Upon these walls of barren gloom,
To waste her sweetness on the wind,
And far from every eye to bloom?
Why joy to twine with golden braid
This tottering ramparts' aged head,
Proud to expose her gentle form,
And swing her bright locks in the storm?

"That lonely spot is bleak and hoar
Where prints my flower her fragrant kiss;
Yet sorrow hangs not fonder o'er
The ruins of her former bliss;
And wherefore will she now inweave
The haunts where hoots the owl at eve,
And wild bats o'er her blossoms fling,
And strike them down with heedless wing?"

—Thus gazing on the loftiest tower
Of ruin'd F——— at eventide
The muse address'd a lonely flower
That bloom'd above in summer pride,
The muse's eye, the muse's ear,
Can more than others see and hear:
The breeze of evening murmur'd by,
And gave, she deem'd, this faint reply:

"On this lone tower, so wild and drear,
Mid storms and clouds, I love to lie,
Because I find a freedom here,
Which prouder haunts could not supply;
Safe on these walls I sit, and stem
The elements which conquered them;
And rais'd sublime o'er every foe
Smile on the anxious world below.

"Though envied place I ne'er may claim
On warrior's crest or lady's hair,
Though tongue may never speak my fame,
Nor eye behold, and own me fair;
To him who sees me from the sky,
I spread my beauties here on high,
And bid the winds to waft above
My incense to his throne of love.

"And tho' in hermit solitude,
Aloft and wild my home I choose,
On the rock's bosom pillow'd rude,
And nurtured by the falling dews,
Yet duly with the opening year
I hang my golden mantle here;
A child of God's I am, and he
Sustains, and clothes, and fosters me.

"Nor deem my state without its bliss,
Mine is the earliest smile of day,
Mine is the zephyr's first young kiss,
And the blythe skylark's matin lay,
These are my joys: with these on high
In peace I hope to live and die;
And drink the dew, and scent the breeze,
As gay a flower as Flora sees."

—Bloom on sweet moralist! be thine
The softest shower, the brightest sun;
Long o'er a world of error shine,
And teach it what to seek and shun:
Bloom on, and tell the simple glee
That dwells with them who dwell like thee,
From noise and glare and folly driven
To thought, retirement, peace and heav'n.

Shew them in thine the christian's lot,
So dark and drear in worldly eyes;
But still he would exchange it not
For all they most pursue and prize;
From meaner cares and trammels free,
He lives above the world like thee;
And fed and nurtured from above
Returns the debt in grateful love.

Frail like thyself fair flower is he,
And beat by every storm and shower;
But on a rock he stands like thee
And braves the tempest's wildest power:
And there he blooms and gathers still
A good from every seeming ill;
And pleas'd with what his lot has given,
He lives to God, and looks to heaven.

To the Editor of the Western Recorder.

MR. HASTINGS,—I am highly gratified, with [illegible] attempts to raise the standard of church [illegible] for some time, lamented that so little attention is paid to this sublime and heavenly part of public worship. It has occurred to me, that an association or a society, in the county where I reside, would be of essential benefit; but our materials are so few, and poor, and we have so few who would go forward and drag the chariot, (for much energy is needed,) that I have despaired of accomplishing any thing; and consequently, sit still. But I hope you will pursue and press the subject on Christians, until they shall feel the importance of doing something, to sound forth the praises of God with becoming decency. I am not skilled in the science of music, but I have paid a little attention the practical part of it.

You occasionally mention the musical societies of New Hampshire. I could refer you to one circumstance, which had a powerful effect in correcting the vitiated taste of community, and in exciting a *musical enthusiasm* throughout the state. In 1809, the Handel Society of Dartmouth College, and the Middlesex Society from Massachusetts, met at Concord, in the centre of the state, for a concert. They performed a selection of music, in what we thought fine style. My own feelings were exceedingly wrought upon, by hearing old Canterbury. The effect of the Hallelujah Chorus was fine—it seemed like a thousand voices, singing in harmonious confusion, *above us*. An Address from Dr. Worcester, of Salem, gave interest to the occasion; and the whole exercises were happily appropriate, and very acceptable.

The meeting of these Societies, formed almost a new era of music in the state. They gave a vast impulse towards reform;—and a flame was enkindled, which has glowed in many a bosom till this day.

Now Sir, my object in writing, is to inquire whether something of the same kind, might not be done in this region;—might there not be a Society formed within the bounds of Albany Synod; composed partly of ministers, and an annual meeting be held at the time and place of Synod? Would you not thus stir up a new spirit among the clergy and through them reach the people? I merely ask questions, and wish that your judgment should be exercised on the subject, if worthy of your attention.

I hope you will not remit your exertions, nor omit your publications on the subject of music; they are needed and they will be useful. I deem the cultivation of musical taste to be vastly important. D. K.

Martinsburgh, April, 1825.

REMARKS.—The suggestions contained in the preceding article strike us very favourably; and they are not the less valuable, for having been founded on experience. At the present time, when almost every project of general utility, is carried into execution by the operation of well organized associations; it is scarcely to be expected, that church music, will be materially and extensively improved in any other way, than by the establishment of musical societies. Our correspondent mentions these, as having been the means of giving "a vast impulse towards reform," in New Hampshire and Massachusetts; and though a number of years have since elapsed, their influence is still felt. The same may be said, of some districts in this state, and in other portions of the Union.

The Oneida County Musical Society of which the late Dr. Backus of Hamilton College, was the presiding officer, exerted a powerful influence in this portion of the country. Shortly after this society went into operation, it became auxiliary to a more extensive one, embracing various counties and towns, throughout the Western District of the state. The subsequent death of the president, the late General Maltby of Waterloo, and the removal of some of the efficient members, soon led to the breaking up of the Society; but the impulse it gave to the cultivation of church music, is still so far retained, we believe, as easily to be awakened, by another similar combination of effort. The experiments heretofore made, prove beyond a doubt, that the plan proposed by our correspondent, if carried into execution, would become extensively operative; and there would be this further advantage in its adoption, that the clergymen, whose influence is always of the greatest importance, would be likely to give it their particular patronage and support.—Whether this plan, or a still more extensive one, is best to be adopted, we are not able to determine; but something of this nature seems very desirable, and we hope that those of our readers who feel interested in the subject, will take it into serious consideration.

Dictionary of Musicians—There has recently been published in London, in two thick volumes octavo, price 21 shillings in boards, a new biographical dictionary of Musicians. It contains 5,000 Memoirs and Notices, and includes the lives of the most eminent living Musicians.

COMMUNICATION.

THE BIBLE ITS OWN INTERPRETER.

MR. HASTINGS—As you have furnished your theological readers with some theories on "the sinner's responsibility and dependence;" perhaps you would be pleased to insert another exhibition of theory, which does not profess to obviate the difficulties alluded to, but which, to say the least, is equally well adapted to the conversion of sinners and to the promotion of holiness and piety. A READER OF THE BIBLE.

"And Jesus answered him, the first of all the commandments is—Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment,—And the second is like unto it, namely—Thou shalt love thy neighbor as thyself." "The secret things belong unto the Lord our God: but those things which are revealed, belong unto us and to our children forever, that we may do all the words of this law."—"For in him we live and move and have our being." "Cursed is every one that continueth not in all things which are written in the book of the law to do them." "He that believeth on the Son hath everlasting life."—"Believe on the Lord Jesus Christ, and thou shalt be saved." "Repent and be baptized every one of you, in the name of Jesus for the remission of sins." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh unto me, I will, in no wise, cast out."

"No man can come unto me except the father who hath sent me draw him." "Without me ye can do nothing." "Faith is the gift of God."—"It is God who worketh in you,—both to will and to do of his good pleasure." "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." "I can do all things through Christ who strengtheneth me." "For when we were yet without strength, in due time, Christ died for the ungodly."

"Is God unrighteous who taketh vengeance? (I speak as a man) God forbid; for then, how shall God judge the world? Thou wilt say then unto me—"Why doth he yet find fault for who hath resisted his will?"—Nay, but O man, who art thou that repliest against God?" "O the depth of the riches—both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out!"

BIBLE.

MISCELLANEOUS.

A FAITHFUL MINISTER.

The Rev. Mr. Grimshaw, minister of Haworth, in Yorkshire, England, was a remarkable example of ministerial fidelity. In an account of his life, the Rev. John Newton says,

"The last time I was with him, as we were standing together upon a hill near Haworth, and surveying the romantic prospect around us, he expressed himself to the following purport, and I believe I nearly retain his very words, for they made a deep impression upon me while he spoke.—'When I first came into this country, if I had gone half a day's journey on horseback towards the east, west, north, and south, I could not meet with or hear of one truly serious person—and now, through the blessing of God upon the poor services of the most unworthy of his ministers, besides a considerable number whom I have seen or known to have departed this life like Simeon, rejoicing in the Lord's salvation; and besides five dissenting churches or congregations, of which the ministers, and nearly every one of the members, were first awakened under my ministry; I have still at my sacraments, according to the weather, from three to five hundred communicants, of the far greater part of whom, so far as man who cannot see the heart and can therefore only determine by appearances, profession, and conduct may judge, I can give almost as particular account, as I can of myself. I know the state of their progress in religion, By my frequent visits and converse with them, I am acquainted with their several temptations, trials, and exercises, both personal and domestic, both spiritual and temporal, almost as intimately as if I had lived in their families." A stranger who had stood upon the same spot, from whence he could see little but barren mountains and moors, would scarcely think this declaration credible. But I knew the man well, and of all the men I ever knew I can think of no one who was less to be suspected of boasting than Mr. Grimshaw."

REMARKS OF JOHN NEWTON.

Doctor Taylor, of Norwich, said to me, 'Sir, I have collated every word in the Hebrew scriptures seventeen times, and it is very strange if the doctrine of atonement you hold, should have not been found by me,' I am not surprised at this: I once went to light my candle with the extinguisher on it. Now, prejudices from education, learning, &c. often form an extinguisher. It is not enough that you bring the candle, you must remove the extinguisher.

I have many books I can't sit down to read, they are, indeed, good and sound, but like half pence, there goes a great quantity to a little amount. There are *silver* books, and a few *golden* books; but I have one book worth more than them all, called the *Bible* and that is a book of *bank notes*.

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity; but perhaps a cripple in a poor house, whom the parish wish dead but humbled before God, with far lower thoughts of himself than others think of him.

If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to choose employments.

ANECDOTE OF WASHINGTON.

In the town of ———, in Connecticut, where the roads were extremely rough, Washington was overtaken by night on Saturday, not being able to reach the village where he designed to rest on the Sabbath. Next morning about sunrise, the coach was harnessed, and he was proceeding forwards to an Inn near the place of worship, which he proposed to attend. A plain man who was an informing officer, came from a cottage and inquired of the coachman, whether there was any urgent reason for his travelling on the Lord's Day. The General, instead of resenting this as impertinent rudeness, ordered the coachman to stop, and with great civility explained the circumstances to the officer, commended him for his fidelity, and assured him that nothing was farther from his intention than to treat with disrespect the laws and usages of Connecticut relative to the Sabbath, which met his most cordial approbation. How many admirers of Washington might receive instruction and reproof from his example?—*Boston Recorder*.

The celebrated Mr. Fletcher, preaching on Noah as a type of Christ, he was in the midst of a most animated description of the terrible day of the Lord, when he suddenly paused, every feature of his expressive countenance was marked with painful feeling, and striking his forehead with the palm of his hand, he exclaimed; Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect that while I have been endeavouring by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to beg of you to walk in the peaceable paths of righteousness, I am, in respect to many of you who reject the gospel, only tying millstones round your necks to sink you deeper in perdition. The whole church was electrified, and it was some time before he could resume his subject.

HINT TO CHURCH-BUILDERS.

When Sir Christopher Wren was building St. Paul's Cathedral, he caused the following notice, to be affixed to several parts of the structure; and we would recommend the adoption of it, at the present time, in all cases of church-building.

"Whereas, among labourers and others, that ungodly custom of swearing, is too frequently heard, to the dishonour of God and contempt of authority; and, to the end that such impiety, may be utterly banished from these works, which are intended for the service of God and the honour of religion, it is *Ordered*, that profane swearing shall be a sufficient crime to dismiss any labourer; and the Clerk of the works, upon sufficient proof, shall dismiss them accordingly; and that if any master, working by task, shall not, upon admonition reform the profanation among his apprentices, servants, and labourers, it shall be construed *his* fault, and he shall be liable to be censured by the commissioners."

The unfortunate Dr. Dodd, who was executed for forgery, as he was stepping into the mourning coach which conveyed him to the scaffold, was asked by a woman who had imbibed the notions of the Free Thinkers—"Now! where, where is the Lord *thy* God?" He, in reply, told her to go home, and turn to the seventh chapter of Micah, 8th, 9th, and 10th verses. She did so, and afterwards went and hung herself. The following are the verses referred to:—"Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then *she that is* mine enemy shall see it, and shame shall cover her which said unto me, where is the Lord thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets."

From the New Monthly Magazine.

SPECIMEN OF A PATENT POCKET DICTIONARY,

For the use of those who wish to understand the meaning of things as well as words.

Dice. Playthings which the Devil sets in motion when he wants a new supply of knaves, beggars, and suicides.

Dinner. A meal taken at supper-time; formerly considered as a means of enjoying society, and therefore moderate in expense and frequent in occurrence; now given to display yourself, not to see your friends, and inhospitably rare because it is foolishly extravagant.

Dynasty. Sovereignty, by which a particular family claim a whole people as their property; of which the beneficial effects may be seen in France, Spain, and Naples; the patrimony of the Bourbons.

Eccentricity of appearance. The pleasure of being personally known to those who do not know you by name.

Echo. The shadow of a sound.

Embalming. Perpetuating the perishable with more pains than we take to save that which is immortal.

Envy. The way in which we punish ourselves for being inferior to others.

Ephemeral. The whole of modern literature.

Epicure. One who lives to eat instead of eating to live.

Face. The silent echo of the heart.

Fashion. The voluntary slavery which leads us to think, act, and dress according to the judgment of fools and the caprice of coxcombs.

Felicity. The horizon of the heart, which is always receding as we advance towards it.

Frown. Writing the confession of a bad passion with an eyebrow.

Funeral. Posthumous vanity. The pride, pomp, and circumstance of "ashes to ashes and dust to dust,"

Gain. Losing life to win money.

Glory. Sharing with plague, pestilence, and famine, the honour of destroying your species; and participating with Alexander's horse, the pleasure of transmitting your name to posterity.

Habit. The covering worn by the body or mind; in the former case hiding Nature, and in the latter revealing her.

Happiness. The health of the mind, produced by its virtuous exercise. They who would attain it otherwise may search for the word Will-o' the wisp.

Health. Another word for temperance and exercise.

Idol. What many worship in their own shape who would be shocked at doing it in any other.

Jealousy. Tormenting yourself for fear you should be tormented by another.

Learning. Too often a knowledge of words and an ignorance of things; a mere act of memory which may be exercised without common sense.

Longevity. Adding a few years to the wrong end of life, and surviving one's self.

Lottery. The only game of chance, where you are certain to lose your money.

Lover. One who in his desire to obtain possession of another has lost possession of himself.

Muzzle. A contrivance to prevent biting or barking, put upon the mouths of dogs in England, and upon those of human beings in the dominions of the Holy Alliance.

RATES OF TOLL,

ON THE ERIE AND CHAMPLAIN CANALS.

	Cts.	Mills.
On salt manufactured in this state per ton, per mile,	0	5
On gypsum, the product of this state, per ton, per mile,	0	5
On brick, sand, lime, stone unwrought, clay, earth, leached ashes, manure and iron ore, per ton, per mile,	0	5
On household furniture, per ton, per mile,	1	0
On timber, squared and round, per 100 solid feet, per mile,	1	0
On boards, plank, and scantling reduced to inch measure, and all siding, lath, and other sawed stuff less than one inch thick, per M feet, per mile, if conveyed in boats,	1	0
The same, if transmitted in rafts, per mile,	2	0
On shingles, if conveyed in boats, per M per mile,	0	2
The same, if transported by rafts,	0	4
On split posts and rails for fencing, per M, per mile,	4	0
The same, if transported in rafts,	8	0
On wood for fuel, (except such as may be used in the manufacture of salt, which shall be exempt from toll,) one cent per cord, per mile, if in boats,	1	0
The same in rafts,	2	0
On staves and heading, for pipes, per M, per mile,	1	0
On do. for hogsheads, per M, per mile,	0	7
On do. for barrels, or other vessels of less size,	0	5
On all staves and heading, if transported by rafts, twice the above rates,		
On boats made and used chiefly for the transportation of property, per mile,	2	0
On boats used chiefly for the transportation of persons, excepting those which pass on the junction canal, per mile,	20	0
On boats of the above description, which pass on the junction canal, and which are not connected with the regular lines of boats for the transportation of passengers on the Erie and Champlain canals, per mile,	50	0
On all articles not enumerated, which are passing towards tide water, per ton, per mile,	1	5
On all articles not enumerated, passing from tide water, per ton, per mile,	3	0
Passengers in freight boats, estimated at 150 lbs. each, per ton, per mile,	1	5
Passengers under 12 years old, in freight boats, to be estimated at 75 lbs each.		

Ordered that hereafter the above Rates of Toll be charged and collected on the Erie, Champlain and Junction Canals.

STEPHEN VAN RENSSELAER,
SAMUEL YOUNG,
HENRY SEYMOUR,
WILLIAM C. BOUCK.

March 17, 1825.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31tf

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. *"Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,

Four sermons on the
DOCTRINE OR THE ATONEMENT,

By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of CATHARINE BROWN Price 62 1-2 cents.

J. C. HASTINGS & CO. 84 Genesee street, offer for sale,

20 Hhds. Molasses,
30 Bbls. Brown Sugar,
25 Boxes Lump Sugar, &c. &c.

With a very extensive assortment of Liquors & Wines, in Quarter Casks, and half Quarter Casks, and every article in the Grocery Line, all which are offered on the most favourable terms, and at the lowest Wholesale prices.

Utica, Feb. 8, 1825 32tf

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*